

Constance Cumbey's

NEW AGE MONITOR

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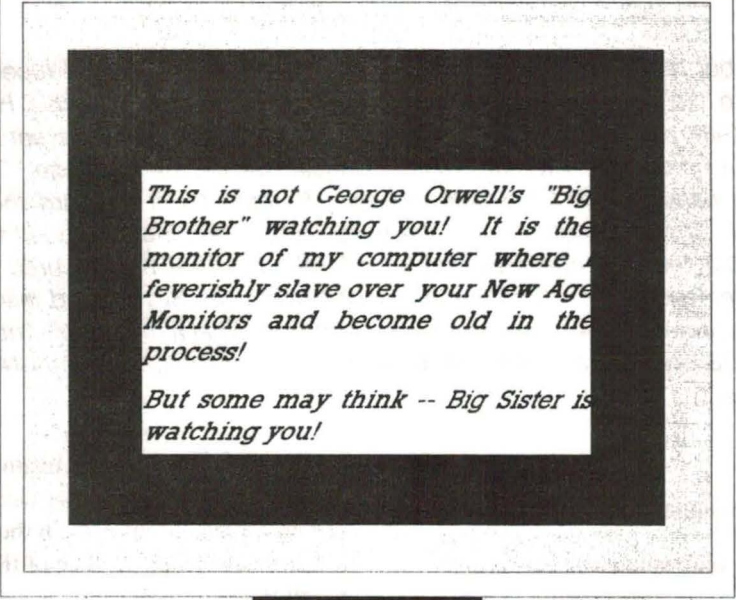
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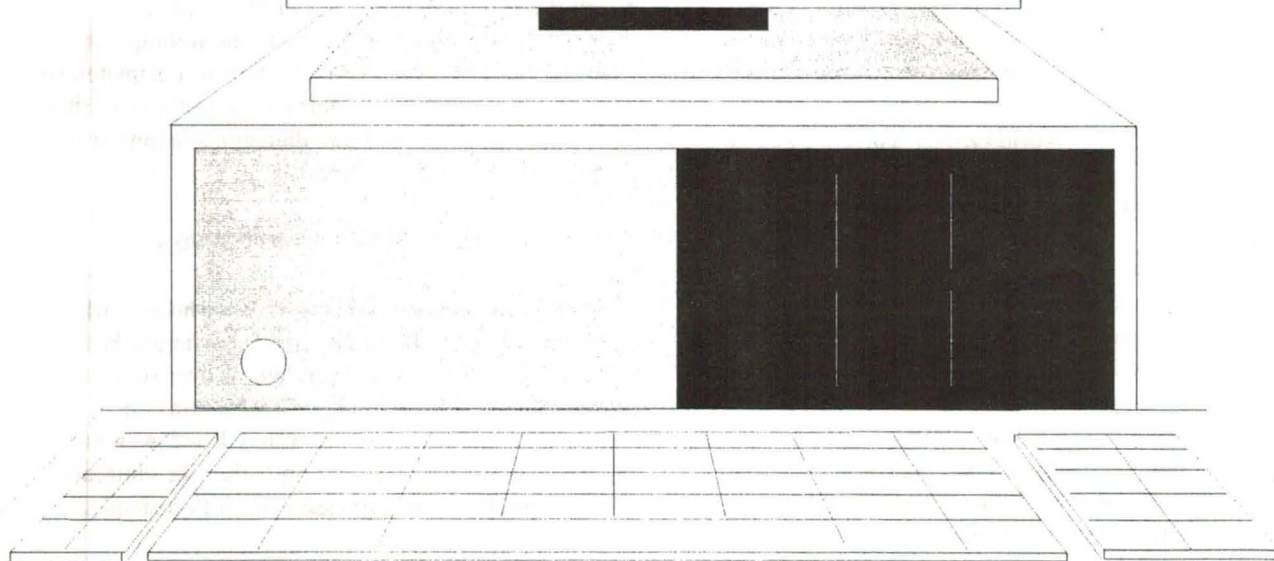
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This is not George Orwell's "Big Brother" watching you! It is the monitor of my computer where I feverishly slave over your New Age Monitors and become old in the process!

But some may think -- Big Sister is watching you!



Lead Story

While leading Christians are successfully neutralized at Gold Lake, Barbara Marx Hubbard uses Genocidal Materials to Help Train Soviet-American Dialogue Team!

Ordained but hardly orthodox Presbyterian minister Fritz Hull introduced Barbara Marx Hubbard to the large audience gathered at Seattle's Unity Church. He spoke of the October, 1987 event where they had planned this April 6th Unity event in Seattle. The event was a Colorado conference called "Christianity and the New Age." Thus we learned the official name of the Gold Lake retreat. Barbara Marx Hubbard then spoke to an enthusiastic crowd of New Agers. She used football terminology to tell the Seattle Unity audience that the New Agers had made an "end-run." They had secured the cooperation of the Soviet leadership -- from the top to the bottom, the Soviets had made "the quantum leap." Yes, indeed, it was a very important end run. What a marriage! The New Agers, the Soviets, KGB and probably with the Reagan astrology disclosures the CIA and the FBI! A real end run!

The New Agers have apparently accelerated their momentum to accomplish all that they can while President Reagan remains in office. With astrology strong in Washington and Perestroika and Glasnost the rage in Moscow, the times have never been riper for the implementation of their long awaited New World Order. The New Agers believe that disarmament must precede its establishment. Barbara Marx Hubbard and many of the same New Agers we have been tracking from the beginning are busy working out the mechanics of what they call "The Transition Process." Barbara Marx Hubbard told me personally in August, 1987 that she herself has read Alice Bailey. Most certainly her work reflects the same spirit. In fact much of what Hubbard says appears to be a "channeling" of the same voice sometimes possessing Benjamin Creme -- the "Maitreya Voice" -- telling Barbara what is necessary for the

cleansing action and to begin his Kingdom of God on Earth -- the necessary cleansing process to remove cancerous cells in the global brain, i.e. Christians from the face of the earth. The voices tell Barbara that 1/2 to 1/4 of the world's population will probably have to die to help usher in the New Age. Nevertheless, Barbara is invited to attend -- perhaps even chair (our reports were that she chaired the Gold Lake dialogue sessions at the invitation of the Evangelicals!).

Internal Soviet Initiatives

Some Christians (and Reagan) came home with reports that they believed Gorbachev might have been a Christian. They were aglow over reports that there had been easing of restrictions on Russian brethren. "Freedom" to Christians was extended under one condition -- that the churches receiving the Soviet largesse preach Perestroika

(i.e. New Age thought) from their pulpits! The following TIME account will illustrate:

"It was an old Bolshevik's nightmare. There, live on Moscow TV, was a Russian Orthodox priest cohosting a talk show on a long-taboo topic: Religion in the Soviet Union. And this just weeks after Mikhail Gorbachev had said that Communist leaders have made 'mistakes' in dealing with the church. Kremlin meetings aren't about to open with prayers. But Gorbachev and his reform-minded colleagues are officially endorsing this month's celebrations of the 1,000th anniversary of the coming of Christianity to Russia. The church also is getting practical help from glasnost. Atheist propaganda is waning, half of an estimated 400 religious prisoners have been freed, and some long-closed churches are reopening. Reforms reportedly will ease present restrictions that bar the church from engaging in welfare work or religious teaching.

"A main purpose of all this is to get the church and the country's Orthodox faithful -- perhaps 80 million or more in a population of 285 million -- behind Gorbachev's reforms. [According to Barbara Marx Hubbard's more than well-founded boasts, the "reforms" are implementation of New Age Movement dreams and schemes!] It seems to be working. Church leaders generally applaud the Kremlin chief's positions, particularly on international affairs and arms control. The Orthodox Church and politics often have been intertwined. Prince Vladimir of Kiev embraced Christianity in 988 partly to unify squabbling Slavic tribes. Czar Peter the Great effectively put the church under state control in 1721. Even Joseph Stalin sought the church's help against Nazi invaders. The new tolerance, however, extends only to sanctioned groups. For others -- such as religious Jews and Pentecostals -- persecutions continue."

The Center for Soviet-American Dialogue

New Agers tell this story about the beginnings of the Center for Soviet-American Dialogue:

The Center for Soviet-American Dialogue grew out of the vision of an American mother who wanted to ensure a safe and peaceful world for her children and all future generations. Following her first visit to the Soviet Union with a peace group in 1984, Rama Vernon wrote a proposal

suggesting a new structure for official meetings. The meetings with Soviet officials had left her feeling deprived of personal interaction and in depth dialogue.

"After making numerous visits within a year to the Soviet Union, the former housewife and mother of five, developed with the Soviets a revised meeting format which called for open and more in depth communication between American Citizens and Soviet officials.

"To date the Center has taken over 700 Americans to the Soviet Union and conducts an ongoing program of open conferences and professional exchanges where both American and Soviet citizens have the opportunity to meet with their official and non-official counterparts. These exchanges are creatively designed to open hearts as well as minds. Through our connection with the Soviet Peace Committee we will meet with citizens and officials who are aligned with our purpose "to shift the collective consciousness from separation and fear to unity and love."¹

The Soviet-American Citizens' Summit Objectives:

"The objective of the inaugural Summit is to establish a parliament of innovators for creative people from both countries to work together on joint projects for the future of humanity." "An historic opportunity faces us all. The Soviet Union is moving into a new phase of openness and restructuring of political, economic and social system. Our government has responded in support of ongoing exchanges between the people of the US and the USSR. as Citizens, we must do everything we can to further this process of mutual understanding. In response to this opportunity, the Center for Soviet-American Dialogue has organized a major event, The Soviet American-Citizens Summit. ²

Is this more of the so-called "World Council of Wise Persons"?

1. Brochure: THE SOVIET-AMERICAN CITIZENS' SUMMIT
A New Way of Thinking: Social Inventions for
the Third Millennium February 1-5, 1988
Washington, D.C.

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"The objective of the inaugural Summit is to establish a parliament of innovators for creative people from both countries to work together on joint projects for the future of humanity." These are the Task Force 'focuses' (originally planned in prospectus) The original prospectus for the Soviet-American Citizens' Summit indicated the following areas of concentration:

1. Cooperation in Outer Space
2. Cooperative Entrepreneurship
3. Education for the 21st Century
4. Global Politics
5. Medicine and Health Care
6. Psychology of Social Change
7. Religion, Atheism & Spirituality
8. Soviet-American Images in Film & Media

One of the New Age groups I have monitored from the beginning is *New Context* Magazine of Sequim, Washington. Robert Gilman is its editor and he networks closely with the Findhorn Foundation, the Chinook Learning Community, the Theosophical Society, and David Spangler. He headed a Soviet-American task force group dealing with "The New Cosmology for a New Way of Thinking." Gilman's full task force included Robert Gilman, Chairman Co-Chairman for the U.S.: Dr. Robert Gilman, Editor, *In Context* Task Force Members: Catherine Burton, Co-Founder/President Earth Bank America Fritjof Capra; Craig Comstock; Diane Gilman; Dick Graham; John B. Hagelin; Willis Harman; John Holum; Sig Paulson; Swami Satchidananda.

A "Human Rights" task force was active as well Grandly entitled "Human Rights: Finding Solutions Together -- Religion, Atheism, and Spirituality. The committee included many of the New Agers I have been tracking from the beginning.³

Print Media Film and the Theatre Writers and Poets Date

The action was not confined to Washington, D.C. There was movement to New York City as well. According to the promotional brochure the Soviets were to be hosted for a two week period, Jan 26, to Feb. 12, in Washington, D.C. and New York by the Center for Soviet American Dialogue, "a non-profit, educational organization dedicated to arranging non-official dialogue between the people of the US and USSR." Such hospitality did not come cheap. Each guest cost nearly \$2,000.00.⁴ The reason for the expense was that American banks would not exchange rubles. "Since the Soviet ruble is not exchangeable in the US, we must cover all of our Soviet guests' expenses from the time they arrive here until they leave."

The Dialogue Center gave more insight into the background of the 1988 meeting:

3. Max Lafser, Chairman Rev. Max Lafser, Co-Minister, Unity Church, Olympia, California: Barbara Carpenter, Director, Network of Light Clinton Gardner, Pres., US-USSR Bridges for Peace Christopher Hills, Founder/Director. University of the Trees, Anna Kidd, Former UN Program Developer; Vicki Lafser, Chairman Expansion Committee, Assn Unity Churches Blaine Mays, President International New Thought Alliance (INTA), Minister, Unity, Scottsdale Arizona Rev. Max Lafser, Co-Minister, Unity Church, Olympia, Calif Barbara Carpenter, Director, Network of Light Clinton Gardner, Pres., US-USSR Bridges for Peace; Christopher Hills, Founder/Director. University of the Trees; Anna Kidd, Former UN Program Developer; Vicki Lafser, Chairman Expansion Committee, Assn Unity Churches; Blaine Mays, President INTA, Minister, Unity, Scottsdale Arizona Space Programs US-USSR Joint Space Projects Film, Media and the Cultural Arts Broadcast Media

4. The estimated cost was be \$1,975.00. This includes \$975.00 for the conference, and \$1,000.00 for the additional nine days they will be our guests in Washington, D.C. and New York. This will include food, transportation, housing, interpreters, medical insurance, educational seminars and special tours.

"In March of 1987, the Center brought over 30 Americans to meet with 50 Soviets in Moscow. Educators, authors, media experts, clergy, historians, psychologists and entrepreneurs explored solutions to common problems through the development of joint projects. A new sense of trust, respect and cooperation was experienced by the participants. The success of this conference led to the 1988 Citizens' Summit."

Who's Who in the Soviet American Dialogues?

Executive and Advisory Council:

Rama J. Vernon, Director; Linda L. Johnson, Assistant Director; Beatrice R. Culver, M.A., Administrator; Phyllis M. Grimes, Secretary; Edwin R. Johnson, Director of U.S. & Soviet Affairs Barbara Marx Hubbard, Co-Director, Soviet American Network; Fr. Luis M. Dolan, Director of UN & International Affairs; Willis M. Harmon, Ph.D., International Relations Consultant Msgr. Thomas Hartman: Director of Radio and T.V. John Ariel Murphy, Video Productions William F. Vendley, D.D., Director, Exchange Programs, Mos. Chuck Alton, President of U.S. Radio, Inc. Roscius N. Doan, MN. D., US-USSR Peace Park Program; Howard Frazier, Exec Director, Promoting Enduring Peace; Robert Fuller, International Relations Consultant; Clinton C. Gardner, Pres., US-USSR, Bridges for Peace; James A. Garrison, Ph.D., Director, Soviet-American Exchange, Esalen; Captain John Joseph Gregory, RMS Queen Mary; Jack J. Holland, Ph.D., Institute Human Growth & Awareness; Norie Huddle, Director, Center for New National Security; William Mandel, Sovietologist, Broadcaster, Author; Sig Paulson, INTA Congress Co-Chairperson; Ruth Robertson, Research Consultant Abdul Aziz Said,; Professor International Rel, American University; Rev. Swami Satchidananda, Integral Yoga Institute; Patricia Sun, Institute of Communication for Understanding Sharon Tennison, Director, Center for US/USSR Initiatives; David A. Thompson, Ph.D., Professor Emeritus, Stanford University;

William W. Whitson, Ph.D., Chairman of the Board, Center Links Information Services.

Reference Materials Used by the Soviet-American Process

Barbara Marx Hubbard *Manual for Co-Creators of the Quantum Leap. The Book of Co-Creation -- The Acts and the Epistles - The Promise Will be Kept -- The Revelation -- Alternative to Armageddon.*

Instructions to the Transition Team⁵

5. Barbara Marx Hubbard's "Transition Team"

appears to be amalgamation of old time left-leaning WILFP type volunteers and self-conscious New Agers such as those affiliated with Global Family. They are all, however, being indoctrinated in heavy-duty New Age spiritualities. Moreover, the "spiritualities" they are being taught to accept as a necessary part of the "transition process" are identical in tenor to the materials disseminated by Lucis Trust. They even sound much like claimed transmissions to Benjamin Creme from "Lord Maitreya" himself. Barbara explains that the impetus for her writing came from a 1980 experience with a "Christ presence." "In February 1980 I had a profound experience with a Christ Presence. I was in Santa Barbara writing a book. I had a writer's block. One day, I surrendered, and took a drive through the magnificent mountains. As I was driving I saw a little sign that said 'Mount Calvary Monastery.' 'Suddenly Light enveloped me. I swerved off the road and said to my sister, 'We are going to Mount Calvary.' I felt I had been there before. . . . The image of metamorphosis penetrated my consciousness. The Light Presence returned. . . . 'The voice speaking to Barbara Marx Hubbard claimed to be one and the same as the crucified and resurrected Christ. 'My resurrection was real. It was a signal of all of yours. Why do you suppose I submitted to the calumny of Calvary but to demonstrate the the physical body can be and must be transformed.' The voice claims it is 'Christ' Voice has Alice Bailey message. On pages 588-589 of The Externalisation of the Hierarchy Alice Bailey gave a seven-point program for propagandising the world to accept a new 'Christ.' A primary tenet was to be 'connectedness.' Barbara Marx Hubbard's voice has the same aims: 'The resurrection was an early-attraction signal to the human race of what can be done, through love of each person, as a member of one's own body. . . . The intensity of that love, the power of that connectedness, is the key to the resurrection -- now known as the transformation."

"Harmonic Convergence" of the Left and the Right

Meanwhile, back at the ranch (Texas ranches, that is) Lindsay Williams appeared on the Marlin Maddoux Program on June 27, 1988. Lindsay has played a nice double-agent game for many years. While diligently working the Christian right talk circuits, Lindsay is simultaneously speaking at New Age functions such as the Psychotronics Association (he spoke at their August 1987 Boulder, Colorado convention, held in conjunction with the Harmonic Convergence!). His books are carried by J. Z. Knight in her Sovereign Press catalog. Lindsay, in short, is a New Ager, just as his friend Eustace Mullins is clearly a committed New Ager! His game plan is -- like Mullins' -- to convince people that the present world order is the New World Order. Furthermore, they aim to convince people that it must be changed to a New World Order. We have no difficulties, per Mullins and Williams with nation states or groups of nation states. Instead our problem is with an amorphous group of people they vague call "The Internationalists." This is a thinly veiled way of saying "the Jews." Just as the seek to convince everyone to acquiesce to their new international authority to control nuclear weapons laid down by nation-states in a disarmament process, Williams has laid the groundwork -- on Marlin's program of all places -- by telling right-wingers that they don't and never did have to worry about nuclear bombs at all. He says he has learned "from a brilliant friend in Australia" that it is impossible to detonate a nuclear bomb unless the ley lines and force (or is it "farce fields?") fields are correctly aligned (like when the sun is in the seventh house and Jupiter aligns with Mars?). According to Williams both the United States and Russia have been victimized by this gigantic nuclear hoax by the "Internationalist Bankers."⁶

6. As "Church Lady" of Saturday Night Live fame would say, "well now, isn't that special?!" Lindsay has been heard bragging that he uses hypnosis and mind control to increase his book sales. His "wife" (Lindsay doesn't believe in the power of the state over him, so guess what he didn't bother getting from his first wife before marrying Terri!) was bragging that she transcribed Eustace Mullins' tape "The Big Lie Technique of Constance Cumbey." Birds of a feather will stick together. Oh, by the way, Eustace Mullins books are also carried in the Ramtha catalog!

NOTED BRIEFLY

"U.S. Soviet Education Swap"

Global Family has given the following explanation of the educational exchanges: What does the Soviet Union have to do with American education, you ask? Very simple: The United States has entered into a "General Agreement" which provides for, in the language to the Agreement, "contacts, exchanges, and cooperation in scientific, technical, educational, cultural and other fields." The Agreement was finalized on November 21, 1985, and signed by U.S. Secretary of State George P. Schultz. Articles I, II, and III deal with exchanges between the U.S. and the U.S.S.R. in various fields of science, technology, the humanities, etc. The education exchanges begin with Article IV: "The Parties will encourage and facilitate, as appropriate, contacts, exchanges and cooperation between organizations of the two countries in various fields of education. These activities may include: "a. The exchange of students, graduate students, researchers and faculty members for study and research; the exchange of professors and teachers to lecture, offer instruction, and conduct research; the exchange of specialists and delegations in various fields of education; and, as possible, the organization of lectures, seminars and symposia for such specialists; "b. The exchange of more young researchers preparing dissertations, as well as of young teachers, taking into account the desirability of proper representation of the social sciences, the humanities, and the natural and applied sciences in these exchanges; "c. Making available to students, researchers and teachers appropriate educational, research and open archive materials which are relevant to the agreed topic of research based, as a minimum, upon the agreed preliminary plan of student, and, as possible, other resources which may come to light during the course of the researcher's stay. "d. The facilitation of the exchange, by appropriate organizations, of educational and teaching materials (including textbooks, syllabi

and curricula), materials on methodology, samples of teaching instruments and audiovisual aids.

The trip is officially sponsored by The Center for Soviet-American Dialogue. This organization works with a similarly named Soviet counterpart, the Soviet Peace Committee. Both organizations hosted the "Soviet-American Citizens' Summit" held in February in Washington D.C."

"Resonating Core Process" to be used on Global Family trip

"Global Family and the Center made friends with Michail Zykov, the Founder of Family Clubs, Nadia Burova, Director of the Center for Creative Initiatives, Elena Shkirtsladze, Global Family Area Coordinator in the Soviet Union. You will meet them and many friends with whom we can share our love and the Resonating Core process. (Emphasis added) Through our connection with the Soviet Peace Committee we will meet with citizens and officials who are aligned with our purpose "to shift the collective consciousness from separation and fear to unity and love".

The Relationship between Barbara Marx Hubbard's Soviet American Dialogue Process and Jose Arguelles Harmonic Convergence and Global Family?

It is clear that the "Global Family" largely responsible for manning the Soviet-American Dialogue operations is one and the same as Jose Arguelles Global Family that was headquartered in Boulder, Colorado last August 16th and 17th, 1987. They are now "channeling their energies" into the Soviet Dialogue initiatives. As they say, "Global Family members came from throughout the United States to become delegates and volunteer their time, energy and love to the convergence process, contributing to the

success of the Summit. Soviet contacts of Global Family and Center for Soviet-American Dialogue."

Religious Harmonic Convergence
with Soviets? Long-time Pat
Robertson friend Harald Bredesen
Makes Plans to Bring Gorbachev
to Visit Pope

We received information regarding the Trinity Praise the Lord program on Thursday, July 14, 1988. Benny Hinn said he had just returned from Rome where he had gone with an entourage led by Harald Bredesen. Bredesen presented Pope John Paul II with his Prince of Peace Award. He said they hoped to return to see the Pope with Oral Roberts, Harald Bredesen, Gorbachev, as well as President Reagan.

Post-Gold Lake Events

"An Evening With David Spangler"

October 26, 1987

Boulder Episcopal Church, Boulder, Colorado

Part II - Conclusion

Since the "Christians" who were there aren't talking about Goldlake and some of the New Agers have freely boasted about the event, we thought we would transcribe, for your benefit, David Spangler's immediate post-Gold Lake talk remarks at the local Episcopal church in Boulder, Colorado. Parts concerning his networking with Christians are in bold-face.

Q. [Indistinguishable on tape because there was evidently no floor microphone used.]

A. You're thinking now of inaugurated mass events. ... Yeah ...the question is: What value do I see in mass events like the World Peace Meditation for example, and so on? (pause) I personally feel these events have power and are very valuable and are not a substitute for other types of events. In fact some of the most powerful events, I feel, are events that may actually occur in very small or intimate or very private moments in my own being. But on the other hand, in the way that they give expression to the spirit of community, and a spirit of common focus, they are very helpful. Just because an event is though is quantitatively very large and has a lot of people involved, is not a guarantee that inwardly they are all really united. It may appear that way on the surface, but the actual quality of energy could be dispersed as well as very focused. In fact, the larger the mass event, chances are more that it will be dispersed rather than focused. For some of the more powerful events that can take place, I think, are what happens in meetings with people -- one on one and in small groups and in dialogues that -- in which a spirit or a vision or an encouragement or an empowerment are passed between them. So I would never want to come to a point of saying "because we are having these mass events, we are bringing a transformation closer." We might be bringing simply, more mass

events closer. But having said that and if we understand that, then I think those mass events can be very useful and can properly managed organized and managed and focused serve to really give a sense of a voice to what is usually an invisible community. So I enjoy them, I just don't think we should place a lot of weight on them in comparison to other things that we can do.

Spangler: Yes Ma'am.

Lady (indistinguishable):

Spangler: Your question is "what am I doing?" Now is that fair? Is that a fair paraphrase. (laughter). A lot of my work over the years has been two-fold: it's been doing things like this -- talking with folk and sharing ideas and the other has been working one on one and just in groups as a kind of a consultant. A consultant is perhaps too strong of a word -- for sometimes its that and sometimes its lighter and looser than that. Sometimes just a catalyst for situations. When I stopped doing public work it was in order to focus more inward and look at my priorities and just do what people tend to do when they get around the age of 40. A mini mid-life crisis, I suppose! Without the crisis, but with a need to re-examine my direction. And now I'm getting back into writing. Writing is something I enjoy and I find I'm continuing meeting with people and getting back into doing some public work again. My vision about all this and how I view myself is that I'm incomplete. The

New Age is genuinely a community effort. I remember at Findhorn when I was there, and I imagine this may have continued, Michael, the question would often arise and visitors would come -- and "why are you not doing?" and they would have their own list. And the point was that if Findhorn did everything that was on everybody's list, it wouldn't be Findhorn anymore -- it would be something else, assuming you could even do it. And the strength of Findhorn for many people came from the fact that it just did what it did. And other people who came could be empowered and inspired by Findhorn and go out and do other needful things. As many things as I seeing doing in the world for which I do not see myself qualified, or I do not have the skills or the knowledge to know how to go about it, but I have friends who do. And - uh - to the extent that I see myself as part of this community -- this loose community, around the country, then I can contribute things to them, but they have to contribute things to me and so what's really a teamwork, so I suppose at the heart of what I do is a wanting to become always clear about what my particular contribution is and how can I give it. And not to -- there are times when I find myself getting sidetracked because I like to give a different contribution and think I should be doing that. to realize that I'm really diverting energy in that I'm moving up a stream and not with a stream.

Spangler: Yes Sir.

Questioner: (indistinguishable)

Spangler: The question is: What can we do to increase our personal power in order not to fall prey to more fearful aspects of the New Age idea -- image? That's a very good question and -- um -- in some ways for me is such an individual question. At the root of it is a sense of the person's own empowerment. What empowers that person? And that could be a number of different things. But speaking rather generally, -- let me just go back a moment if I may. When I first encountered the New Age idea -- it was in 1959 and it was through meeting one of the people who at that time in the 50's was considered one of the major channels. Sort of like a Ramtha would be today but of course -- of course there wasn't -- the -- what was -- it was a whole different scene then. There wasn't the media, there wasn't the hype in the same way and so on. So I doubt she would be very well known, but within metaphysical and New Age circles she was very well known. And she -- um -- was one of the people who was prophesying of the idea of the New Age and it took me into a whole arena of folk. And one of the dominant themes at that time was -- uh -- prophecies of disaster. But also a sense of people had to get ready -- almost in survivalist terms. And it took two forms: Either you stored food and did other things; or, you sort of prepared yourself to be offlifted from the planet by UFO's. That was also a very common image back then. I don't think it's gone away. But it was really strong (chuckling) in the late 50's and early 60's. So, there was a general sense of waiting. What the best thing you could do was wait and just prepare yourself -- however, whatever that meant to you or to a particular group you were a part of.

So then I moved in the middle 60's to San Francisco and was living there and the whole time that Berkeley erupted with an anti-war movement and -- they said -- the "Summer of Love" and the counterculture and the hippies -- which in itself is a very interesting dichotomy. On one side of the Bay you had the activists who simply said, "get out there and do something." And on the other side of the Bay, you had people who

said, "get in there and do something." (chuckling) And one group said, "change comes through outer action." And the other said, "change comes through inner action." Of course, both are right and both are wrong. They need each other. But both were saying, "you can do something. You don't wait, you can do something." Both were creating agendas and saying "we will claim a power." On the one hand there was a political, economic power for the most part, and on the other hand it was a psychological, introspective spiritual, meditative power.

Somehow the New Age metaphysical stream of those days got mixed up with those two and a lot of what had been part of the New Age thing prior to that got left behind. Because here were folks saying, "we don't have to wait. We can move on. We feel empowered either by a sense of circumstance or by a sense of exhilaration that I can actually do something. I can take certain actions into my own hands." And at the same time and in the same area was emerging a lot of the elements that later became known as Humanistic Psychology and Transpersonal Psychology -- but particularly Humanistic Psychology which was saying "let's look at human potential. Let's look at the potentials of the individual and what are techniques we can develop to bring that out. The gist of all that was an affirmation of what I might call "human sovereignty" -- a sense that I am a -- I am an accountable, responsible creative individual. And for many people, just acknowledging that was a first step towards feeling a sense of empowerment. And then there emerged various techniques that are continually being refined by different schools of thought to try to bring that empowerment. But one of the -- one of the elements to that empowerment that at the time I observed was often left out was a sense of whether or not I feel empowered, can I empower someone else? And that empowerment of someone else would be through being present to that person's vision, needs, dreams, statements, and saying "can I listen to you deeply? Can I hear what your

concerns are? Can I hear what your imagination is? Can I draw out your vision? And can I give you a scent that -- that not only are you worthy to have these things, but -- but I am -- I am celebrating and rejoicing with you in your ability to draw these things out." Now, what you draw out may not be all that useful (chuckling), and the best sense of that buddy system we should have the ability to say to each other, "I honor what you're trying to bring out. But what you're bringing out isn't really very good." (Hah!) And to be able to hear that, but to recognize that -- that you are taking steps to acknowledge your ability to imagine -- to have a sense of challenge -- of meeting challenge, of risking perhaps. So for me, one of the best techniques for empowerment has been a kind of buddy system. Again, it comes back to my sense of community -- that I can go through psychological techniques and spiritual techniques that are designed to give me a sense of esteem and worth -- but often what can give me the deepest sense of esteem and worth is when I surrender my own esteem and worth -- not to another person, in the sense of submission, but to saying, "let me be an agent to explore your vision and to give you a sense of feeling of power. And we used to do a -- I suppose it was a technique in the group that I was part of for a number of years where if somebody was having a project, they would sit down and they would talk -- describe it to the group and talk to it and the function of everybody in that group by agreement was to say, "I am the servant of your project. I do not come here with my own agenda. I do not come into this meeting with my own project, I don't come here with my own will in the sense of this is how I think you should be doing it. I come here to listen, to be with you, to reflect on what you are saying, but as servant of your process."

We found those meetings to be very powerful and what they elicited from people and then the agreement always was, "this is not to say that I am in agreement with what you're bringing out. It is to say that I am in agreement with your -- with empowering your ability to bring forth that creative image." And that

required at least two people. When you think about it, empowerment to me is a relationship. It is not something I have in a vacuum all by myself, but empowerment comes out of experiencing my ability to be in a give and take and a symbiotic flow with at least another person. -- Do you want to relate to this issue? Alright, I think that's all that I have on my mind about that at the moment. If more comes, I'll come back to it.

Spangler: Yes Sir.

Questioner: Indistinguishable on tape.

Spangler: I'm not using it [prophecy?] in a theological way. I'm using it to mean -- uh -- foretelling the future -- Someone saying "this is what is going to happen tomorrow or three weeks from now, or whatever." And, um, as to where they come from, um, in the case of people who are channeling prophecies, it comes from whatever source they are identifying as their source. It could just as easily come from somebody saying, "my reading of their history of the world and of the trends of the world tell me that this is where we're headed. And unless we do such and such or even if we do such and such (chuckling), we're going to come to this moment. I have a friend who is deeply involved in the stock market over the years. And has -- constantly sends me material about the stock market. And I am sure -- we can hardly be unaware of the fact that there have been predictions -- not psychic ones, but just financial ones. And in some cases psychic ones about another great depression. That one of the ways civilization might collapse is that the economy might collapse.

Most of the prophecies or foretellings or predictions say, "well, this will happen two or three years or eighteen months or what not down the line and then it happened last week. Now this last week it -- it certainly is if psychologically we are stampeded in a fearful way. But it could also be a confrontation with an image. Just over the past two years, a lot of the people I've talked with -- friends and strangers have had fear around the economy. My friend who sent me this material because he

thinks I will be interested in it is actually a very successful businessman who said to me once, "you know, if I went bankrupt tomorrow, I could recreate everything that I have because the wealth of my business does not lie in the business. It lies in my creative imagination. And it lies in my ability to work with people and to get people to give their best efforts in a joint -- in a collective effort. So I can always create wealth. Therefore, I do not feel any fear. And I was impressed by that statement, because what he's saying is "no matter what a prediction might say, the reality is in me as a creative individual" and in his case, a very spiritually aligned individual -- a person who has a deep religious faith -- Christian faith. "So I do not have to be subject to that prophetic image -- and it does not matter where the image is coming from, whether it is some psychic in California or some financial guru in Wall Street." So perhaps, something like happened last week confronts us with our fears and then we can decide, "what do I do with this fear?" Do I work through it? Do I push through the envelope? Do I recognize the potential that I have that are not necessarily demolished because the stock market plummets five hundred points? In many ways, fear is our greatest enemy. It always has been. It continues to be.

So prophecy. I'm using prophecy here just in the sense that we can create or we hear about or people share images of the future to which we may respond in a fearful manner. And even if the images may be very well founded, as a number of the financial predictions were, there are other ways for me to respond non-fearfully. And perhaps by responding in non-fearful ways, I can alter the direction of that -- um -- trend or that foretelling.

Spangler: Yes Ma'am --in the back:

Woman: (indistinguishable)

Spangler: The questioner has asked about -- really I suppose, the kind of relevancy of the New Age to deal with the paradox and the complexity of the richness of our lives. Does the New Age as an idea and an image really measure up as a guiding

image to the complexity that we actually experience in our lives? Is that a fair statement? My answer to that is no, it doesn't and it may never. It may not. Because if it does, we have to supply that ingredient. I think this is a very important question because to me the New Age is not a movement [Here Spangler is giving what one of his spiritual mentors, Alice Bailey, would call a blind. This is obviously because of public scrutiny of the now-you-see-it, now you don't New Age Movement].. I know that it has movement-like characteristics and there are folks who see it as a movement. The New Age is not a new religion [another blind]. It has religious like characteristics in some ways. There are people who may try to use it as a religion. Eighty percent of the people I know who are involved in New Age work don't call themselves New Agers [the other twenty percent are the relatively honest ones. CEC] and are actually involved with social action and ecological action and exploring ways to enhance a wise and just peace upon the earth and are looking at issues of reconciliation. But the New Age -- you might say there are several New Ages. (Hah! Hah!) In one sense, the New Age is an invitation to explore what we might otherwise not explore. For example, one of the challenges in current Christian theology -- certainly not for the entire church, but for -- uh -- large segments of it is the challenge of other religions. Now, it would be easy just to dismiss all other religions as false. But the deepest [?] spiritual thinkers [?] of our time are not doing that [the prophesied apostasy of Thessalonians II, Chapter 2!]. Even today, you know, in meeting with people who are leaders of the evangelical and pentecostal community, it was quite evident they were saying, "you know, the Spirit of Christ is in the world." It is in all people. That is in scripture and as a consequence of people who have never encountered Christianity can still encounter Christ. And a number of these evangelicals came up with examples of this in their travels around the world, and pointed to scriptural passages to substantiate this. I thought this

was very interesting [so do we!]. Because while every one of them said "we adhere totally to certain biblical precepts", they were also saying that there is this greater spirit at work in all humanity and in the world. So, what I'm saying is that there's an encounter going on between all the great faith traditions. Out of that encounter could come a deeper sense of what is our common spirituality. In some ways the people who are in the New Age give themselves a freedom to explore that. Now that exploration can go in directions that gets pretty wild and strange, and may miss the point, but it can also be one of those areas where - uh - new insights that might not have the freedom to come through the institution can arise that the institution can make benefit of. One of the men who was at this meeting is the author -- or the contributor to books that are very critical of the New Age -- from a biblical standpoint. And he's part of the Spiritual Counterfeits Project at Berkeley which monitors everything which is not Christian under a certain definition of Christianity. But this Spiritual Counterfeits Project has just published a new book to which he was a contributor called THE NEW AGE RAGE and the first part of the book deals with all the contributions the New Age can make to Christianity which Christians should look at. And then goes on (laughing) to point out all the things that the New Age is about that Christians should be wary of. But there was a recognition that there are things happening in this whole general area of the New Age that represent explorations and insights that the Church needs to take account of if it is to fulfill its -- its scriptural destiny.

So, there is that aspect of the New Age that says you can explore, you can investigate and there is just no question that there is a lot of silliness and also dangerous things going on in that area. But there's a lot of good coming out of it too. But explorations -- we don't always live in the frontier -- the frontier is not always unto itself. The frontier is in relationship to where the bulk of us are living out

our lives and seeking ways to deepen and enrich our experience and our community. So in that sense the best thing the New Age can offer is ways to not be New Age, but to be ourselves and our families, and our nation and our community and our religious worship and all of this in deeper, more humane, more blessing-filled and holistic ways. And it's up to us to do that. The New Age teaching can't make that transition. The New Age philosophy cannot make that transition. A technique cannot make that transition. We do that in our lives. And at some point, in order to do that, I have to say, I have to turn to all the ordinary trivial things in my life and say, "this is where I have to make it happen. And a lot of what happens there will seem just like old age (hah!) -- because there are certain constant givens as you with your baby and my wife and I with our small children. All of us parents with children cooking and cleaning and being together in compassionate ways -- just givens that have always been there for us as human beings. It's no different in the New Age than the Old Age.

So unless we can take the New Age idea and make a translation and not just let it hang out there on some kind of flaky thing, and the New Age will remain ideal -- always cut short of its fullest potential for transformation and it will probably become just another flaky footnote in our cultural history.

Spangler: One more question and then we'll take a break. Yes Ma'am.

Woman (indistinguishable):

Spangler: The question is -- the questioner feels that the Spirit of Reconciliation is very important to her. For many people, fear in their lives prevents them from moving in that spirit. Is there a way of working with that fear in others that can bring about the reconciliation we would like? Is that a fair paraphrase of your question?

Woman: (indistinguishable)

Spangler: Part of the act of reconciliation is the willingness to let others be what they are. And to recognize there's often a timing involved in -- in how we approach our edges. When I -- if I want to have reconciliation -- uh -- reconciliation as I know you know is not the same as resolving a competition or a conflict -- really -- it's not about winning and losing. It's about arriving at a new state in which both are benefited. Reconciliation does not always mean agreement like today we -- the New Age folk and the evangelical folk definitely came to the point of saying things about which we do not agree, we can still meet in a spirit of Christ [anti? cec] and know that there are things (chuckling) about which we do not agree. Uh -- if I can speak to a person's fears and be -- uh -- not try to be that which brings the fears even more to the surface [In other words, be sneaky about it!]. If I can acknowledge the fears in saying "I want to hear your concern and hear your fears, then that may help. Just the act of being heard may help initiate that process of reconciliation [no doubt with stress on "initiate"]. And if it doesn't, I may simply need to -- to say I am in a spirit of reconciliation with you. That is my reality relative to you [shades of Ramtha]. You may not yet feel that and I am reconciled to you, so to speak, not feeling that. Because you may still need to move with that -- with that edge. Are there other places that we can meet? And perhaps plant seeds together that reconciliation could come -- not out of the issue, but from its flanks. Yeah -- I think that's . . . let's take a short break, stand and stretch. I'm going to ask Michael Lindfield to come up and join me.

I have an announcement [Michael Lindfield] was head of education at Findhorn as well as filling a number of other jobs. Before I give Michael the microphone, I have to make an announcement. I am told that this entire evening is being taped and

that the tapes will be available as soon as you walk the door. Isn't technology wonderful? Too bad it couldn't have been available when you first walked in! (ha! - audience laughter). Charlotte does not know how much the tapes will cost because she doesn't know how long-winded we'll be and how many tapes will actually be involved, but all that information will be available at the table in the back when you leave. So, Michael!

Michael Lindfield

I'd like us to continue asking questions and having a dialogue, but David just invited me to say a few words. And I will speak what's on my heart which is what's freshest, which has to be the weekend we've just had. For a lot of us it is a real time of reconciliation. Because so often I don't label my ware -- somebody says "you're a New Ager." I say "no, no I'm not. [he lies!]. I'm Michael and I desperately agree with what all Americans agree with which is the freedom of individual expression [for New Agers, that is]. And I claim my right to freely explore my relationship with God and with Christ. And if that makes me a New Ager, I will proudly wear that label, if that makes me a fundamental Christian, I will proudly wear that label. Whatever it is allows me to freely explore my relationship with God -- my own essential Christhood -- I will gladly take that on. But if the label is limiting to me, I usually rip them off. And what we found out during this time together, as David said, is that when you get through the label -- one of the -- you reach a point of unity. And one of the most interesting things that came out was hearing the talk between and among the people in the evangelical movement who said, "look you think we've got problems between the New Age and the traditional Christian movement. You should see the 550 different churches and congregations we've got in Washington, D.C. that can't even speak with each other -- who don't even agree on an

interpretation of scripture. And I'm not saying this to sort of say "ha ha ha!" -- I'm saying this is where we are as people. We can -- I think that was the question that was raised before -- what do we do with these ideals? Because they don't seem to be working out in practice.

We honor that we aspire to the same truth and we also honor and acknowledge that because of our incompleteness, we have what I usually call a "God-gap" -- that distance between what I and really would love to do and what I'm able to do. And that falling short for some people is called sin -- and for other people, that falling short or that gap is called "separation." And separation may evoke feelings of longing for oneness and for wholeness. And -- and the word "sin" may evoke in people the feeling of guilt and unworthiness. So whatever words we choose for the incompleteness that we know on one level and the completeness that we acknowledge on another -- and the process of reaching that -- really determines how we live our lives. If I say I'm a sinner, and, therefore, I am not worthy, I may even be denying Christ access to me. If I say "I am separated and I long to come home, whether I in Christian terms, I say, "I long to be in my father's house." It has a different thing -- It's like saying, "a glass of water's half full or half empty -- whether I react or I respond.

What I learned this weekend was that all the laws and all the attempts that we have at living the life really stem from an inability to express one thing which is love. We have all these laws because we are unable to obey or move with the first commandment or the first law of love which is "Love thyself, love thy neighbor, love God" -- and I would add the New Age phrase in there: "Love thy ecosystem" -- or "love thy biosphere." Or "love thy bioregion." Because I think the other statement is incomplete. And so that's what I received. I received the feeling of warmth which translates into the word "wholeness" and a sense of "I am one in the Spirit." I've sung that song so many times and been so

bored with it, at so-called New Age gatherings, and your remark about "I'm tired of sitting together and holding hands" I know. It gets deadly boring. It -- It is as -- as the scriptures said when Christ accused the Pharisees and others of being like white painted sepulchers. Bright on the outside and inside filled with dead bones. And I think the New Age will only be alive when it lives in another house [ours??!!]. It isn't a hope of salvation [you said it, not me!] in and of itself [but it might be the antithesis of salvation!]. It isn't a bubble we can envelop ourselves in and say "I am now saved." [Yup!] It is not salvation [sure isn't!]. It is a way of acknowledging that we are on a journey together. And I don't feel I need to add any more words because I think in the heart of our hearts we know that. What we have to do is find out how to apply it.

One more thing. It was interesting because the traditional Christians -- the evangelicals and the fundamentalists that were there said: "we have a doctrine. We have a theology which is our yardstick. If somebody comes by and channels something or if somebody says "God has spoken to me," our yardsticks are objective truth is the gospel, the scripture -- what do you have in the New Age Movement? Where is your scripture? Where's your doctrine? Where's your credo? Where's your equivalent of canon law? And we said, "we don't have one. There are many books and many writings purporting to express "this is the New Age." But in essence what I feel we are searching for is the word made flesh in the truest sense -- not just the word made paper. And when I reflected on this, I thought "okay, what is our theology?" And I said, "I don't think we who move together and recognize ourselves as being part of a new movement would ever sit down and write a creed. Maybe what we will write is the Law of the Sea. The Law of the Ozone Layer. The Law of Right Relationship. [Compare Lindfield here to the Daniel prophecies: "He shall think to change times and

laws."] The Law of Right Harmony. And education. It may be that our creed will actually be as concrete as guidelines. For right livelihood, for right living. Because if it just remains on that level -- on a statement of faith and is not acted upon, it is empty. And so I think in order for -- so it isn't a matter just of sitting around, holding our hands, contemplating our navels or whatever we did in the early days because we really needed a break, I believe that what I'm experiencing now is an incredible onrush of what I call the Will of God in my life. And that Will is activating me. And it's saying "everything you hold dearly, everything you believe in -- if you hold it too long, it will stagnate."

If water does not circulate -- it does not give of itself and renew itself, it will stagnate. Do not hold on to gifts. It sounds like ten talents and I'm not going to say that because -- but that's what happens. If you hold onto something too long nothing happens. And I think some of us because the New Age became so precious, held onto it too long and it began to rot. Lose its power like a battery run down rather than being plugged into the electrical mains -- the direct source of current.

So, I think that's what I'm being called to do in my life -- is to -- just to be on line and to not hold onto it. To allow it to move through me and for me to move with it. So it becomes an active participation. Another retreat from what I see around me that makes me fearful.

So, I remember David giving a lecture at Findhorn saying, "well, the New Age is dead." And one of the things I remember saying "well, the whole concept of New Age -- once that has gone through its embryonic form from birth, it's like the placenta. Once its fulfilled its purpose, it comes out after the child. So what do you do next? You don't need to be inside that womb, inside that sac. So that particular stage is dead, is past, and you move onto the next stage. So what in fact, may happen is that everything becomes so invisible so that you can't say, "oh, that's New Age -- that's New Age -- that's New Age." You can just say,

"that is a beneficial act that will benefit that individual, that family, that nation, and our earth." So, you go back to the bible and say "by their fruits ye shall know them." I think that is where I'm at now. There's no need to defend something that doesn't exist. And there's no need to defend something that exists in truth, which is the fact that we are here together in God. And everything becomes simpler and simpler and yet the core is more complex to put that into practice. So I think that as we get older, it reduces and reduces. As the mystics in the early days -- they would spend years and years in contemplation. At the end, they would run naked through the streets and shout out "love." The whole of their experience in reaching God was boiled down and condensed into this one word which is "love." And people said they were nuts. Streakers shouting "love." But that for them -- naked before God, before man, before woman, with the essential word that is the truth of humankind -- love. So, nothing converted it sounds like, doesn't there?

Somebody in audience shouts "No."

Michael Lindfield: "There's room for both of us up here at a time. (laughing)"

Spangler: Yes Sir?:

Gentleman in Audience: New Age material that I've read -- uh -- specially with reference to Christianity and Christian doctrine. I have known of the profound either ignorant misstatement of evangelical Christian doctrines with specific reference to, as you mentioned earlier, about sin and reconciliation. Evangelical Christian doctrine does in fact address those issues and I find in the vast majority of New Age literature, again, the Christian doctrine is either mystic or just very badly misunderstood. There is certainly a time to dialogue on this and I just wanted to make that statement. I found that very unfortunate because Christian doctrine does a notion of separation from God and how one comes back into reconciliation with God. That is the point. If one reads New Age

literature, by and large, one would get the impression that Christian doctrine states that there is a God that throws lightning bolts at people that he thinks false and that he gets his jollies from burning people in hell. And that is not Christian doctrine -- or at least orthodox, evangelical doctrine and I find the almost purposefully among people writing books -- the purposeful twisting of that theme (balance indistinguishable).

Spangler (laughing)

Audience gentleman (continuing): Interesting research can be found around Chatham and I find it so -- Mr. Spangler, from your statements that your concept of channeling is more that these channels is coming down from collective consciousness -- or are these outside entities that have real existence?

Spangler: First, I'd like to say there's a new book out called "Channeling" which addresses that too. 'Cause the author is -- just as this author states -- its a ride phenomenon and the people involved in the phenomenon -- uh -- experienced it in very different ways. So some are saying it's coming from an entity. Some are saying it's coming from "my own high self." Some are saying "it's coming from the collective unconscious." Some are saying "it's coming from God." Some are saying "we're not quite sure where it's coming from." So, I'd -- the issue around channeling -- for me -- is one of discernment of the nature of the message. What is the message saying? Most channeled things that I've read really don't say very much [audience laughter] -- and they don't say anything that a person couldn't say ordinarily! So it suggests that if it is coming from entities, they're not particularly -- umm - wise or insightful. There is coming out of the collective -- which I think a lot of it is -- then it can be reflective in much the same way that a dream can be reflective -- of what are some of their fears and issues and currents that people are responding to in unconscious ways.

Spangler: You want to speak to that.

Lindfield: (yes) Just because a being is 30,000 years old and lived in Tibet doesn't mean that they know what's happening any more than anybody else does. And I think the glamour and mystery around channeling is such that anything that appears to come from beyond our boundaries is very appealing. I mean, it's always been this way, because, basically, we know something exists beyond our boundaries, and we want to explore it. So something visits us from outside of our perceived boundaries -- it sort of brings a remembrance of the fact that we are larger than who we are at the moment. And one of the interesting comments made by an Evangelical minister who went through his seminary in Dallas which is a pretty conservative . .

Audience gentleman: Dallas Theological Seminary?

Lindfield: Yes, Dallas Theological. Which is a very straight one. [Or at least it was once upon a time -- cec] He said, "Look. If you were to be honest, the channeling that goes on in our churches every week is amazing. People speaking in tongues and having it interpreted." But he said, "how do you discern? What is it what comes from God? And, what is your measure of objective truth? And you use the scripture as that. So except that the phenomenon of channeling has occurred throughout all of the Scriptures -- but is a question of "how much does it adhere to your measure of truth? And we had a lot of debate on how can you have an objective measurement of truth? So I think what we are doing is exploring this very question. And I don't think I can give a cut and dried answer. What I can say is that many of the people who channel are very very sincere in their aspirations, but being psychic doesn't mean you're being -- doesn't mean you're naturally automatically spiritual. Working from Spirit or working from a sense of soul quality is something different. And I think it's an open-ended question. And I think we

Audience gentleman [interjecting]: Perhaps I can ask a different question? [Balance indistinguishable]

Lindfield: If you could do one more, then we could open it up.

Gentleman: It's important!

Audience gentleman [indistinguishable].

Lindfield: No, it's fine.

Gentleman: What I'm interested in is not all channeling -- that is the phenomenon of people channeling. What I was interested in was your concept of legitimate channeling -- all agree that some are frauds. I'm talking about what is your concept of real legitimate channeling? Is there an emanation coming from outside this system? If not and it's only a place of consciousness, then there's no information coming from outside the system [balance indistinguishable]?

Lindfield: I'm just going to make one brief remark. It depends where one sets the boundaries for the system. If my cosmology extends into the methauniversim -- ok -- human thought -- yeah -- one of the clearest and most true impacts of channeling that I've seen is in Florence when I went to see Michelangelo work. If you've ever seen the statue of David. If you've ever seen the incredible Renaissance art work that fills Florence, it is a magical city. It is full of inspiration. People go there and it isn't just art lovers -- people go there (sighing) and are uplifted. That for me is a sign of true channeling. If it uplifts the spirit and brings a person into touch -- in touch -- in greater relationship with God. That is my measure. Now, I'm not sure where it comes from. Where did Michelangelo get his inspiration? Now the Greeks would say, "it came from the Muses." Now other people say, "well, the muses -- what's that?" And others say, "well, it was an idea in space." I don't know. All I know is that I've been inspired and I've attempted to respond to that inspiration. Other people in their receiving impacts and impulses from inner space use words to

express that. "I'm a goldsmith, a wordsmith, a sculptor -- so I don't think I'm avoiding answering your question, but I'm trying to broaden it, saying "channeling actually is -- look at the art work. Everything that comes from the invisible to the visible is channeling." [Maybe hence the stern commandment against graven images of anything in the earth below or in heaven above. CEC] Because we are channels. We are channels. We are those agents who bring from the realm of ideation that matter into form and so I can't go any further than that and I would ask David if he's got anything to add -- and then I think we can broaden it, just to do justice to other issues that may ought to come up. And we need to continue this dialogue. You know, we with other people, and certainly, we're going to continue this dialogue.

David Spangler: Probably most of the channeling that I've been familiar with over the years, I would say, comes from within the system -- in your terms. Some of it, I feel, comes from outside. And it always has the quality of being as Michael said, very empowering, very uplifting, not compelling, not demeaning, not dominating, and not fear producing [he just managed to rule out the Bible by his standards! cec]. But it enriches the individual often beyond the content through the impact of the spirit that comes with it. Someone else? Yes Sir:

Man from Audience: You mentioned that the New Age Movement wasn't emerged and had gone through its embryonic stage where it had been conceived -- that it had birthed and you mentioned -- what is "emerging" (balance indistinguishable)?

Lindfield: What I said was that I feel it's re-emerging as heart-felt action in response to need. That need may be in social areas, political areas, ecological areas. It is a very active religion -- just as the world of Jesus Christ was a very very active life. He never created a religion. He never created the Christian Church. He was, in fact, as many believe and I believe, the Living Word and put that Word into practice. And, therefore, I think that is what is the natural

movement of any idea on this planet. It must come into birth! The natural outcome of any seed, if it enters the soil is to grow and to blossom and then to produce more seeds. That is the natural outcome and the natural outcome of a Christ on the earth is that you get Christ-like fruit. And I think the natural outcome of the New Age is not that it stays in the realm of ideation, but that it has fruit. And that fruit may be to heal this earth -- to eradicate poverty, hunger. That's the religion that I'm interested in.

Audience member: But isn't it like more that after the resurrection that there was a mandate that was to be given to a group of individuals who then took that dogma throughout the Roman Kingdom [voice obscured by someone loudly coughing. ... for 1900 years?

Lindfield: I think that is the -- as I say -- that's the momentum. That's what happens when you plant a seed. It gathers to itself its body and then it builds. What happens to an idea? gathers around it agents. What happened to Jesus? He gathered around him 12 disciples who then went out and spread the word. One of the words we use a lot is "networking" [probably what the "Christians" and New Agers were doing together at Gold Lake!!] We connect. We communicate so whatever starts as a single idea can spread out and bear fruit.

Spangler: Yes sir (recognizing audience member)

Audience Woman: I think I know how to answer that question.

Lindfield: If you could, what would it sound like? [laughter] -- if you could, what would it be?

Woman: I only know (partly indistinguishable) ... and isn't the most important thing that Jesus talked about everyone has talked about is that we just don't get it. (balance indistinguishable -- heavy audience laughter.

Spangler: Well I'll give one answer to that. There are many answers. I'm sure. Oh, I'm sorry. The question -- "what is the mystery about love? Why are we talk about love and for centuries we've all affirmed that love is the answer to human problem and yet we don't love. Why not? That's part of what you're asking, is it not?

Woman: Yeah. But I really think "why is it when we even we try, it's so hard for us to get it? I just don't understand it.

Spangler: Now why is it that when we try to love it is so hard for us to get it or for people to get it? I think there's a lot of things that go on under the name of love and we -- we are as people learning how to love. In a way that's why we have before us the example of those men and women throughout history who have appropriate to their culture and appropriate to their time embodied a sacred love. A love of all beings. A love of all creatures. But love for me works out in trivia. It works out in ordinary things that require energy and have no glamour. When our first -- when Julie was pregnant with our first baby -- I suppose it's a common experience for fathers-to-be -- I don't know, but certainly it was there for me. One of the things that I did not look forward to and sort of dreaded in myself was this changing the diapers. And I knew that because as a co-parent I would be changing diapers. It's not possible for me in our household to say "Julie, that is women's work." Nor would I want to. [Audience laughter.] So this is sort of an irrational concern but it was troubling me and I had this dream and in the dream my son appeared to me -- a little boy came to me in this dream -- he was about three years old or two years old and he said, "I'm your son. I'm going to be your son and suddenly he just began to glow. And I felt such love for this person and I went over and I embraced him, and I said, "it will be an honor to change your diapers!" [Heavy audience laughter.] But, in fact, diaper changing routines are often when we have the most fun. We really do have a lot of fun. But love to me is like changing diapers. It -- it -- love takes place in -- in very

-- in circumstances in a situation where all -- all the tendency of the event is away from our normal images of love because it has a weight of familiarity, a weight of habit, a weight of something that is distasteful to us. It's too everyday, it's too mundane. And we think of love as occupying higher spaces -- bigger spaces. And more fun spaces. And it does and it can. But it -- it occupies those real nitty gritty -- what a friend of mine calls the "crappy nappy spaces." [audience laughter] And people I know -- who are for me real examples of love in action are people who are -- uh -- very committed to those everyday spaces. So I think that's one aspect -- that there's a willingness to say love is what we do when we're not glamorous. Love is what we do when our hair's not done right and we're not dressed up and if the last moment in the world and we would want our beloved to see us -- whether that beloved is God, Christ, husband or wife, the next-door neighbor, my pet dog, whatever. [A novel way to introduce the "all is God theory!"] Love happens when we are vulnerable to that moment. I feel that love requires a special kind of sacrifice -- not necessary to always sacrifice in the sense of giving up what is dear to us, but rather giving up our image of how love should manifest in the moment and -- and how we will recognize it. Because in that sense love is a gift -- it is not a transaction. And if I give -- I have given things to my son that I have been very excited about. In fact one of the great joys of becoming a father is that I had an excuse to buy toys -- again. And Julie had to stop me because I was buying toys for kids who were twelve and thirteen years old -- because I knew I would enjoy them when he's [audience laughter] old. But I would get something for my son and I would give it to him with great expectation and he would say, "well thanks Daddy" and that was it. He'd go on to other things. And often he would take the box that it came in and have much more fun playing with the box and for all he cared, I could throw the toy out. Well, in me there's a certain letdown I've, I've experienced that I said "my love for you is giving you this toy." Well actually it was my anticipation of his

excitement and his enjoyment and my enjoyment and my excitement, but love, I feel, as an act, takes us beyond the boundaries of our expectations of what should come back. It is a true gift. If I give to you. I don't then say, this is the reaction you should have. If you're ungrateful to me for the gift, or if you ignore me, that doesn't affect -- it should not affect the love from which the gift comes. And this -- if we -- as we learn to give in ways like that, then I feel love comes more easily and it's -- it's -- as I define love, a person doesn't have to get it.

That's what I'm saying. He doesn't have to get it in a way that would help me get it too. My love operates at an unconditional level. And - uh - the more I can - uh - experience that, and I begin to get it, then people around me start to get it because I'm expressing it in these unconditional ways.

Spangler: Michael, would you like to? No? That's just one avenue. Lots of other answers to that, but that's one for tonight. Yes Ma'am.

Woman: (indistinguishable question about Findhorn.)

Spangler: Yes. Michael, the question is about the origins of Findhorn and what's happening there. And Michael has been most recently there -- well you were there before? But I wasn't there at the beginning. But I can -- (audience laughter) -- Logan didn't quite say it correctly. I wasn't one of the co-founders. I became a co-director, but I arrived eight years after the community started. But it started essentially -- I'll say its origin and you can say what happened. It started because the family -- the Caddys and their friend, Dorothy MacLean were all fired the same day from their jobs at a hotel. He was the manager. Dorothy was a secretary and Eileen -- I'm not sure that Eileen was -- (someone mutters "she was a channeler" -- audience laughter) -- She was a channeler (more audience laughter.) That's right. Actually. This hotel had gotten quite a bit of notoriety because Eileen had a -- would get up every night at 1 a.m., 2 a.m. and would go into prayer and would pray for quite a

long while and go into meditation or into silence, actually, go into silence. And then in the silence she would hear what she called "the still small voice." And it would, basically would give her inspiration empowerment. But Peter would come to her at night before they would go to bed and he would give her a list of questions about the hotel, you know -- for hotel policy and then in her silence she would ask these questions and she would write down whatever the response was and Peter would do it. And following this mainly what it focused on almost entirely what Michael said earlier, was love. They were to love the staff. They were to love the guests. They were to do things in the hotel and have quality, but mostly they were to love, love, love, love, love. And they did. And that hotel went from a two star hotel to a four star hotel. But it gained a lot of notoriety because somebody let it be known to the newspapers that the hotel was being run by a woman who was hearing God's voice. And so headlines all across Scotland said "God's [or somebody's!] Hotel." [audience laughter.] Well, this, of course, brought many more people to the hotel but it -- it outraged the hotel management because the implication was -- and Peter -- it wasn't an implication, Peter just said it flat-out. I mean the board of directors of the hotel chain -- president of the hotel chain called him up and said, "if I gave you an order, who would you listen to: me or God?" Peter said "God." [Heavy audience laughter] The president said "right, you're fired!" [more audience laughter.] So they all went and the only thing they had was a trailer and they ended up putting this trailer in a little trailer park nearby that was probably one of the least hospital places in the area that was basically a summer trailer park near the beach and their trailer was sited next to the park garbage dump, and in an area where the land was so rough and uneven that it was not suitable for trailers -- well for other trailers. Well in that area, Eileen with her nightly prayer and silence got a message instead that "you ought to plant and grow a garden." And Peter said the next day, "I don't know how to grow a garden." And Eileen said, "I don't know how to grow a garden."

And Dorothy said "I don't know how to grow a garden." And then one night Dorothy got one and Dorothy also had a discipline -- but not during all night, but during the day she would have a discipline also of prayer and silence and she heard -- she got this message that said "tune into the spirit within nature and it will tell you how to grow the garden." And basically it did. She got very specific instruction like "plant the seeds for this plant six inches under the earth. Water it this many times a day" and this and that and the other thing. But mostly she would get an instruction that would say something like this: "Love your plants. Love the soil you're working with. When you go into the garden do not carry your resentments and your anger that you've built up during the day. Treat your garden as a holy place. And Dorothy and Peter did not have the best of all relationships and they were all living in this trailer with three kids. Dorothy was in a slight annex, just off the trailer, but even so they were in very cramped quarters and Dorothy and Peter would get at loggerheads so this message would say, "you have built up resentments and work them out at a human level, but do not bring them into the garden. Bring into the garden your love. Treat it as a holy place." So they did this and that garden flourished like no other garden in the area. In fact, at one place, they had a drought and they were growing more food. Vegetable markets were coming to them for food rather than to their normal suppliers. And they had people come up from England and from University in Scotland with soil experts, would examine the garden and they would say "none of this stuff should be growing here. This is a mineral deficient soil. None of this stuff should be growing here." And yet it was. I remember when I was there an Anglican priest came up. He would come up for three years because his wife dragged him up there. And he came because he loved his wife and he did not care for Findhorn. And one year he said -- the year before I came -- he said, all right, I'm going to give Findhorn a gift of roses -- because he was a rose horticulturist. He had won awards for his roses. "I will give Findhorn a gift of roses. I will plant

roses throughout the community. What I will not tell anybody -- he shared the story with me later -- what I will not tell anybody is that these are roses that are guaranteed to die in this soil in Scotland. And when my wife brings me back up here next year, I am going to say, "where are the roses." And Peter is going to say, "they died." And I'm going to say, "why didn't -- why did they die if this is a miracle garden?" And then my wife will never bring me up here again. [much audience laughter.] Well I happened to be there -- it was my first summer there -- when he arrived. And I was with him. He said to Peter, "how are my roses doing? Where are my roses?" And Peter said, "your roses are wonderful. Let me show you." And he took him around and sure enough, there were all these roses. Blooming, healthy, vibrant and this man was absolutely stunned. And then he came and he told us this story of the trick he had tried to play. But the secret to Findhorn is that the way Findhorn started Dorothy and Eileen and Peter through their inner -- inner silence and the guidance they received were basically instructed to cooperate with nature -- to treat nature as an equal in effect. They were never told to worship nature. They were never told to see the garden as God. But to see the garden as a fellow creature -- as another life -- as a person to be loved and worked with and communicated with like you'd communicate with any colleague with whom you would like cooperation. And to treat the garden as a holy place. And out of that came this garden. And the garden attracted people. People came from all over the world to see the garden and a number of those people said, "we want to stay here because we feel Spirit is at work in this place. And then the community began to develop and over the years the community has developed and -- [laughter]

Lindfield: And the magic of Findhorn moved from the gardens without leaving the gardens. But moved into the community building aspect. Before there were more plants than people. And then there were more people than plants. And

when you get a group of people coming together, how do you agree on what to do, where to go, how to make decisions? One thing that was very clear when I came to Findhorn when David was still there was that here was a place for the first time where I could walk in and feel that all of me was accepted. I lived before where part of me was okay, but the rest of me: no, we don't agree with that. And what I was invited to do at Findhorn was to explore the fullness of who I was. And this is a gift. This was the love aspect of Findhorn. And the community grew and why I chose to stay there and felt moved to stay there was this was an opportunity to see if the seed thoughts that I had -- these seed thoughts or principles -- what I would call "divine law" actually worked. So Findhorn became known as a place of demonstration -- not as a demonstration garden, but a place where, as I said, the word could be made flesh [high blasphemy -- "the word being made flesh and dwelling among us referred only to Jesus. cec] -- not in a heretical sense [Lord, forgive me for even thinking it! cec], but actually you could touch it and see it and smell it [mostly smell it! cec], just as you know when somebody's speaking the truth or you know when a work of art really touches you, because it touches you. You don't have to have the artist nearby saying "this should really touch you because I put this much energy into it." The work speaks for itself. And so Findhorn became magnetic in that way and attracted thousands and thousands of people. It was all based on the caravan part to start with. And Eileen continued to get her impressions -- her guidance, and one of the things that happened one day was she told the community "I've been told that I should no longer get guidance for the community. You -- each of you -- have to turn within [mass possession! cec]. You're not going to have a maternalistic figurehead telling you what to do, nor a paternalistic figurehead acting on my orders and directing you. So Eileen and Peter as the Father/Mother founders were saying "look children, grow up into your heritage and the first step is to be in touch with who you are because you cannot do

anything unless you are in touch with your true nature. You'll just be reacting to circumstances. You won't be responding to Spirit." And this turned the community unto - on itself. Caused a little bit of confusion because suddenly if your direction is cut off, what do you do? You run around in confusion and chaos for awhile until you can establish your own connection. Not just an individual connection, but a collective connection. And as more people came, a sense of family grew up. And then one thing that Eileen said, "I've been told that thousands and thousands of people will come next year as a result of Paul Hawkin's article in East West Journal." Okay. We couldn't quite believe it would be thousands. "And we ought to purchase Cluny Hill Hotel." This is the hotel they originally were in. So this is a group of 90 people who are going to buy a 150 - 250 bed hotel. And we think, "this is crazy." Though Peter's big thing "act on orders." He came from a military background. And you obey orders. And if its God's orders, you obey them. They're irrational because God is not a logical building. God is Love. And so by that time there was great tension between some people who felt that the purchasing of a hotel that was 5 - 6 miles from the caravan park would split the family feeling. It would destroy the community spirit. Though those that wanted to retain this beautiful and precious sense of family. And others that said, "you could not hold on to your childhood forever, and when you grow, in fact you add to your childhood because that's what mature community is." And so the hotel was purchased and more and more people came. Thousands did come and it was one way of making sure we were noticed because suddenly this experiment of conscious daily living in the presence of God could be turned into a zoo. Well, we would stop work and just do tours. So it was a way of finding the right avenue of receiving guests, welcoming them into the very heart of our community, and at the same time, not having it disrupted. Recognizing that Findhorn could not grow if it was a closed system, it needed the input of fresh people. That was the horizontal component.

And the vertical component -- that it needed reaffirming daily -- was the collective ability to sense the will of God and to act upon it. Those are incredible things, because there aren't many books to tell you how to do it step by step. So we went through our stumblings and we went through our explorations and this is where some people -- I included -- because Eileen had got this incredible powerful guidance in the sanctuary. We would sit in the sanctuary and sort of cross eye and cross leg trying to get this still small voice to speak to us, because we believed and I sort of said "I'm not leaving Findhorn until I hear the still small voice of God [or somebody, maybe]. And some people say "I heard the voice." [Audience laughter] Because they needed to. But that aside, the most important aspect of the community was to say "Look, here is a seed, here is a law, here is a divine principle." [compare with Pat Robertson's immutable laws concept!] We have to show that it works. We can't print books saying "this is how you should live." Let us live our lives and see if we can set an example. And more and more people were attracted and the nature of the place changed. And we realized that you move from a dictatorship -- which it really was in the beginning -- in the pure sense of the word, it was a dictatorship, using, you know, dictum. It was the word into action. The word came and you were told what to do. Then it was more of a hierarchical, then it moved into more of a democratic, but you don't stop at democracy. Because you may get 49% of your people disagreeing and that's not very good for group dynamics. So you move and find ways of consensus building and working together and that was the experiment -- to see if it grew corn. [Well, I'll give it that much, it did grow corn -- lots of it! cec] And then, the test is to see if its more than a one-generation shot. A one night stand. Can it relate to its surroundings? It can't just live in isolation. How did the local Scottish community feel about it [judging from the mail I've received from some of the surrounding residents, they weren't all approving! cec] There was hostility in the beginning. So Findhorn, the first instance and the first years of its

growth focused inwards. That was very good for its own growth and its own dynamics, but it alienated itself from its own local surroundings. And then we opened ourselves up more and some of us took on positions [process of infiltration and eventual domination] outside like chairing a PTA or being involved in different activities and opened up ourselves so it was more of a permeable membrane [an octopus would be a better analogy. cec] than a barrier. And, as they say, to cut a long story short, it went through different cycles of its expression. And people say "how big is it going to grow?" And I say "how big does an oak tree grow?" It grows until it is a fully grown oak tree. And I believe Findhorn will grow and grow until it is that which it is [suspiciously like "I am what I am." cec]. But it won't grow as one cell expanding and expanding and expanding. That was one vision at one point. "We will grow and spread and cover the whole peninsula -- and become this vast city of light." Well, that's very reminiscent of the British empire [more like the German empire of the 30's and 40's!]. And what has actually happened is that you have a steady core of people, like 220 permanent residents including probably 60 children, and we started our own Waldorf School [Waldorf education was founded by Rudolf Steiner, the head of the Theosophical Society for Germany, the founder of the Anthroposophical Society, and, needless to say, an active Luciferian. cec]. Some of the children go there, some of the children go to the local school [again, the better to infiltrate] -- whatever is right for the child. But we found now that about 100 - 120 people are living in the area who want to be associated with Findhorn [so the infiltration was successful!] -- but don't want to sign on the line, "I am a Findhorn member." [Maybe some are Christians, infiltrating back!] "But I'm a friend of Findhorn." And we went through the debates. "Who's really a member and who isn't? And what privilege do you have if you're -- all the things you do, where do you draw the line? Where did the boundary go? Do you embrace everybody in your love? What is discrimination? What is discernment? What is -- what is?"

So it's continually pushing at the edges to say "what's the next step?" It's built on the past, but it may look totally new. And every time there's a change or a shift in the cycle, people feel "ah! my cycle is complete, it's now time for me to move out, and maybe some more people will come in." And one of the things that I'm very clear that Findhorn is not here to do is to replicate itself in form. People often say "oh, have you come to the states to start another Findhorn." [No, he evidently came to help infiltrate evangelical Christianity!] No, I've come to the states to follow God's promptings [or whoever's] or my soul's impulse. What Findhorn does as a gift to the world is twofold:

--Show that in 25 years it is possible to continue building on these divine laws, even though you may go through hell [you said it, not me!] to find appropriate ways to do it. Because all the problems you encounter anyway at Boulder are there at Findhorn. The difference is there is a conscious agreement to work through them. Plus a conscious agreement of a higher common denominator which is there is one God, one creative life, and we're all part of that. [This is what both Creme and Spangler have said -- that Lucifer represents the planetary oversoul of which we are all part and all ascending towards!].

--And the other aspect is as well as this exemplar model, is to say, "coming to Findhorn will help you get in touch with yourself, maybe your destiny, so you will know when you move out, what to do, you may enhance your skills. It is not a place to escape, it is a place to find yourself. It's not a place to run away from the world, it is a place from which to truly touch the heart of the world and then move back out into wherever you should be. Maybe into the same profession again. But with an added dimension. And I think Findhorn will continue to serve that purpose as long as it remains an open-ended system and doesn't crystallize as doctrine or dogma, but continues to work as "here is the living word attempting to be made social flesh." [Incredible blasphemy!!!] It's fruit will show what it is. And Peter [Caddy,

founder of Findhorn] didn't use that phrase. He said, "the proof of the pudding is in the eating." That's his phrase. And we have now received a 25 year condensed history of Findhorn. There's more to it, many more aspects, but for me, the most important thing is its a condensed and intense way of relating to God and to the planet. [Their "God" is truly Lucifer. CEC] And I think we're getting to a point in the evening now where maybe

Spangler: Wait, wait

Lindfield: Do you want to take one more, David?

Spangler: Sure.

Lindfield: Okay.

Spangler: Yes Sir.

Gentleman: Will you state more about what the Lorian Foundation [balance indistinguishable.]

Spangler: Ha! ha! ha! ha! [also heavy audience laughter]

Spangler: This is the easiest question of the evening. What is the Lorian Association doing? Uh, Lorian has always been an association of individuals who - uh - share a fellowship and for the most part, each of the individuals establish his or her own priorities and projects. There have been times when we've done things collectively -- done group projects. But on the whole, we've -- people have said, this is the area that I feel called to work in and I'm going to do that. And last year, we came to a point where it seemed appropriate in order to support and empower and recognize really the development of these individual areas of work to - um, not attempt to hold them within a -- a single organized entity because it was beginning to get a little schizophrenic, as there was work going in the opposite parts and we're going in the direction of education and we're going in the direction of travel and intercultural work and since we're a very small group, we've always been a small fellowship, the people who are responsible for those areas, as they got busy in those areas, administering them or just doing

them, didn't have the time to -- to manage them in a centralized way so --um -- we decided in effect just to spin off all these other projects and Lorian has devolved as it were onto me and my wife. And in one sense it is still what it has always been, a fellowship, an organization doing work. Julie and I are still exploring that. Because we have -- uh -- our own work that we've been doing, and I'm trying to see how Lorian fits into that -- um, in ways that I can handle and that Julie can handle within our -- the number of hours and the amount of energy that we have. So in effect, Lorian has gone into hibernation, gone back to a seed state, and some of its fruits are out there growing, but under new names and different impulses. So the fellowship is there, but the organization has gone to seed (ha! ha! ha!).

Well thank you all for coming this evening and I know Charlotte would like me to remind you that tapes are available in the back if you are interested. And Logan, do you have anything that you would like to say in conclusion from Gold Lake? [End of tape]

Senator Mark Hatfield - Christian or New Ager?

To understand Gold Lake, one must ask why a man with such impressive Christian credentials as Doug Coe might organize a meeting that made a secrecy pact with high-ranking New Agers such as Barbara Marx Hubbard and David Spangler. To understand Doug Coe, one must also understand his longtime friend, Mark Hatfield. Hatfield is at the pinnacle of Washington political power.

Senator Mark O. Hatfield was born in Oregon on July 12, 1922. He has led an ambitious political life, including stints in the Oregon House of Representatives, Senate, Secretary of State, ultimately as Governor of the State of Oregon and finally serving as Oregon's representative in the "World's Most Exclusive Club" -- the United States Senate.

Of his political progress, one of his biographers has written:

Mark Hatfield was an ambitious young man. He sprinted to the top of Oregon politics in less than a decade. That pace outstripped even Hatfield's own political blueprint, his step-by-step plan to "succeed" politically as his mother had wanted.⁷

He is currently the senior Senator from Oregon. His committee assignments have included the chairmanship of the all powerful Senate Appropriations Committee. In many ways this makes him more powerful than the President himself, as Mark Hatfield substantially controls the money allotted for governmental projects. He represents himself as a Conservative Baptist -- born again after a deep impression was made on him by a student leader at Willamette College in Oregon -- Doug Coe. Coe accompanied Hatfield to Washington and has led the Prayer Breakfast efforts of the Fellowship Foundation, Inc. Many of Washington's most powerful are aligned with the Fellowship Foundation including Sam Nunn and former Senator Harold Hughes of Iowa. It was Coe who organized the Gold Lake event that was reportedly chaired by Barbara Marx Hubbard at the Evangelicals' invitation.

In addition to the all-powerful Appropriations, Senator Hatfield has also served on the following Senate Committees:

1. Senate Energy and Natural Resources Committee
2. Senate Rules and Administration Committee (Ranking Rep.)
3. Senate Select Committee on Indian Affairs
4. Appropriations Committee Subcommittees (1978)
5. Public Works (Ranking Republican)
6. Interior
7. Agriculture
8. Foreign Operations
9. State-Justice-Commerce-Judiciary
10. Energy and Natural Committee Subcommittees
11. Energy Research and Development (Ranking Republican) Public Lands and Resources

Mark Hatfield's Personal Philosophy: Between a Rock and a Hard Place?

Mark Hatfield has represented himself as a born-again Christian. His writings -- not to mention his affiliations and voting record -- show a clear New Age orientation. The following excerpts -- taken very much in context from his autobiographical *Between a Rock and a Hard Place* are revealing. Hatfield first proceeds from a vantage point of a clear endorsement of New Age spirituality and then takes an immediate leap into an endorsement of the major plank of the New Age political platform -- a New World Order!

7. Eells, Robert & Bartell Nyberg. *Lonely Walk: The Life of Senator Mark Hatfield*. Chappaqua, New York: Christian Herald Books, 1979: 41.

In recent times, however, we have seen cultural fragments of a disillusionment with traditional technological values. The most obvious example was the appearance of a "counterculture" in the mid-1960s. Since then, we have witnessed the rise of cultural revolution throughout this country in religion, with the Jesus Movement, in the growth of small intentional communities of people, and in a return to a more simple, natural relationship to nature and the world.

These are psychological reactions. Some would argue that they are meaningless, and the work of malcontents or even revolutionaries bent on destroying or challenging the culture. I do not. Frightened by the rise of a value system alien to the religion of progress, many respond to these new subcultures with confusion, fear, and anger. Some cannot understand the zeal for life, or the simple love of humanity creation and God among those searching for alternative ways of structuring their lives.

The rise of these subcultures was predictable, for the represent human, defensive reactions to an era which has brought humanity close to its limit of endurance. These are the people who did not, or could not, choose to cope with an era in which events and time hurtle by with little opportunity to absorb their significance, or contemplate what they mean. For them, modern life is too big, too impersonal, and it changes too quickly for an individual to believe he or she has an opportunity to control or understand its direction.

Confronted by this feeling, some members of the younger generation have turned inward toward the development of personal relationships that deny the impersonalism of modern life. They turn toward the rediscovery of simpler times, the beauty of nature, and religions that help answer the ontological questions that mass culture has ceased asking. . . .

How, then, do we proceed? What is necessary to confront the pressures and fears of modern life? I believe it is a fundamental spiritual reawakening. In an individual and collective sense, we must move toward the spiritual transformation of society.

I am not speaking necessarily of a massive return to institutional religions [of course not, that is what they are opposing! cec], but rather a return to an inner personal discovery that reality is spiritual, and rooted in a God who is Love. From this one basic presupposition we learn of our common bond with all humanity; from this one act of faith flow forth openness, compassion, and hope.

Spiritual values must again take precedence over material values; we must again view ourselves as the caretakers of the world, rather than the conquerors of it. [This is exactly the strategy New Ager Jeremy Rifkin wrote in his *The Emerging Order* that would be employed to maneuver the Church behind the New World Order! Mark Hatfield also endorsed that Rifkin book.] Only after such a basic cultural transformation will we be able truly to believe that charity can overwhelm greed, that love can replace hate and indifference, and that swords can be turned into plowshares. In the hope for such a reawakening, Lewis Mumford, a social historian has written words which echo my own thoughts:

"For its effective salvation mankind will need to undergo something like a spontaneous religious conversion coming "transformation": one that will replace the mechanical world picture with an organic world picture the Nazis and Fascists also sought an organic world picture and give the human personality, as the highest known manifestation of life, the precedence it now gives to its machines and computers. This order of change from the classic power complex of Imperial Rome to that of Christianity, or later, from supernatural medieval Christianity to the machine-modeled ideology of the seventeenth century. But such changes have repeatedly occurred all through history; and under catastrophic pressure pressures the New Agers plan to generate for us, that is they may occur again. Of only one thing we may be confident. If mankind is to escape its programmed self-extinction the God who saves us will not descend from the machine: he will rise up again in the human soul."

Developing technology must be seen as a servant to humanity, rather than its master, or its executioner. We can no longer continue in our deification of the state, of our machinery and our power-- for the corresponding mass worship of success will inexorably void the true spiritual qualities in humanity.

This redirection will require that we abolish -- not diminish -- the threats of thermonuclear war and world ecological crises that deepen our mistrust and paralyze the advent of creative change. [i.e. apprehension over the growing New Age menace!] It will mean that we share a common vision [forced worship of the beast, maybe?], a vision even sensed, ironically, by the explorers on the moon at the pinnacle of modern technological achievement. From their spectacular vantage point in space, the men of Apollo looked toward earth, and saw a strange pearl of life resting quietly in the infinite blackness of space. Archibald MacLeish [still another New Ager, as were astronauts Rusty Schweikart and Edgar Mitchell] put the vision in words:

"To see the earth as it truly is, small and blue and beautiful, in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers on that loveliness in the eternal cold, brothers that know now they are truly brothers.

From such a simple, mystical [New Age] vision comes a message that transcends all war, all irrationality, and all petty human conflict. If we can see nothing else, we must begin to understand how precious, wonderful, and sacred life truly is.

From this vision we can understand the pattern of change that must come. We must begin to share the world's wealth rather than continue to exploit it on an ever-increasing scale . . . International cooperation and planning aimed at creating a just world economic order, halting the perilous spread of nuclear capability to other nations, and building mutual and lasting alliances in the fields of population growth, ecological deterioration, and economic development are crucial for our future survival and peace. In my view, this can best occur within the framework of a two-tiered political structure in the world: above, a globalization of world political communities, extending international agreements and law, and below, a decentralized structure which could, if adopted by nations, serve to implement these agreements at the lowest and most efficient level.⁸

Hatfield, likewise, makes generous use of New Age sources in this book. Some he uses even had open Theosophical affiliations such as Gandhi and T.S. Eliot.⁹ Other obvious New Agers used were Thomas Merton, Nietzsche, J. E. F. Schumacher, Lewis Mumford, Archibald MacLeish, Erich Fromm, Colin M. Turnbull, and William Irwin Thompson.¹⁰

Mark Hatfield gave a sweeping view of the perspective for the New Age in another piece he wrote for World Federalists under Norman Cousins' leadership. World Federalists was chaired by Norman Cousins and was represented at the United Nations by former Lucis Trust administrator, Planetary Initiative founder Donald Keys.

There are linchpin moments, hinge events unrepeatable in history, which give new direction to thought and culture. The Germans call the spirit of the time the Zeitgeist ... that general drift of thought or feeling that is characteristic of an age.

Modern society is at a stage where the Zeitgeist is shaping the future more than perhaps at any time since the industrial revolution moved us from agrarian thought forms to urbanized approaches to human needs and aspirations. It has been observed that more important than debates by politicians and definitions of social scientists are the propensities of a people in changing the direction of a society and a world.

Many signs point to the urgency and need to change the threatening and inadequate assumptions which cause us to place our trust in science and technology which posited salvation through material abundance and unlimited economic growth. Nagging doubts in individuals and cultures have produced a philosophic vacuum as our Enlightenment assumptions have not led to social harmony, economic justice, personal fulfillment and a peaceful world. It is time for "A Message to the Next Civilization" . . . for we will either be a part of shaping it by a successful adjustment of our corporate Zeitgeist; or those who survive will have to rebuild a society with a more just vision for our social and political order.

8. Hatfield, Senator Mark. *Between a Rock and a Hard Place*. Waco, Texas: Word Books, 1976: 161-164.

9. Head, Joseph, and S. L. Cranston, eds. *Reincarnation: The Phoenix Fire Mystery*. "The Theosophical Movement and the Reincarnation Renaissance." New York: Julian Press/Crown Publishers, Inc., 1977: 484-555.

10. Thompson is one of David Spangler's closest friends, Thompson wrote the introduction to Spangler's *Revelation, the Birth of a New Age*.

*It has been my desire for most of my public life to determine political and personal choices by measuring people and options against a Biblical philosophy of stewardship . . . the injunction to be stewards of God's creation and understand and relate to all of the created order according to God's own purpose for it. [If you will read Jeremy Rifkin's *The Emerging Order* you will see that this was the rationale to be used by Protestant evangelicals to help bring in the New World Order! -- Stewardship]. The Lord looked at His creation, in Genesis, and pronounced it good. The Psalmist later asserted that the earth is the Lord's and the fulness thereof. The message in the Law of Jubilee and in the Prophets was that God's shalom meant peace and fulfillment for all of creation . . . a peace built upon the fulfillment of human needs and a sharing of the gifts of the earth so that all, not only middle class people in the privileged societies, might be satisfied with the basic needs of life. Christ inaugurated his ministry reinforcing the references to economic justice and the New Testament epistles instruct the church to live an economic life in light of the responsibility to encompass the entire world in the embrace of God's love. The Lord's intention is clearly for the earth's resources to be used wisely to sustain life for all the earth's people . . . no matter what their political ideology.*

The implications of this vision of stewardship are dramatic. Our bankrupt energy policies continue to squander resources despite limits to our nonrenewables. In the next civilization [New Age?], use of nonrenewable resources will be consistently reduced, not enlarged, and will more justly serve the needs of all people. Further, energy resources that do not deplete the earth (renewables such as sun, wind and biomass) will be vigorously developed for all people, especially the poor.

The nuclear arms race continues unabated even as we possess 31,000 nuclear warheads equaling eight billion tons of TNT. Unleashing this power will virtually ensure the destruction of the earth.

In the next civilization, financial and intellectual resources and scientific ingenuity will not be used to increase arsenals but rather for faithful stewardship in developing a mentality that will preclude the possibility of another arms race and further damage to the created order.

In our economic policy, the United States continues to consume a disproportionate share of the world's resources to sustain and increase our lifestyle. The idol of unlimited growth is fed by a consumptive hoarding mentality. [More rationale for the administration of a 6-6-6 system a la Revelation 13!] In a new civilization, our first commitment will not be to protect an extravagant economy built on self-interest and our own share of the earth's storehouse at the expense of others. Instead, the new vision will give priority to building economic justice to close the gap between the privileged minority and its underprivileged majority.

Changes in economic and political policy must have root in changes within the thinking and action of people. It is my view that the fundamental changes, the revolution of new values essential for the well-being and peace of a renewed, or brand new civilization [i.e. New Age] must have spiritual roots. In how people live, in what they say, and in how they minister to one another, the world should feel its normal patterns and assumptions challenged, overturned and transformed for the sake of God's kingdom of justice and peace. It is this kind of witness that will influence the deep currents of change and provide us all with basis of hope for the future.

Sincerely,

/s/

Mark O. Hatfield ^{BEGIN FNOTE} Hunt, Norman E., ed. *Messages to the Next Civilization*. Arlington, Virginia: The World Federalists Association, 1980. Introduction is by Norman Cousins (P.I.). Messages are from Steve Allen (Planetary Initiative), Joan Baez, John Denver (est, Windstar), Henry Fonda, Sen. Mark O. Hatfield, Theodore Hesburgh, Thor Heyerdahl (P.I.) and General Carlos Romulo (P.I.) Hatfield's writings were far and away the most New Age of all!

Reportedly, Mark Hatfield and United States Senator Sam Nunn (Democratic, Georgia) are two prominent Washington Fellowship members who have high-level Masonic degrees.¹¹

Douglas Coe

Mark Hatfield's longtime close friendship with Doug Coe did not seem significant to me until I learned that Coe had coordinated the Gold Lake events. This is how Coe's first meeting with Hatfield is described:

11. Hayes, Kathleen R. "Masons in Congress Cross Party Lines, Defend Brotherhood." *Trumpet* August 1988.

Trumpet is the publication of National Research Institute. Kathleen Hayes, Editor. Address: 3095 D.

So. Peoria, Aurora, Colorado 80014. Hayes in turn cites the Congressional Record of September 9, 1987.

According to this article and Congressional record sources these high ranking government officials and Senators are Freemasons: Ronald Reagan; Jack Kemp; George Bush; Mark Hatfield; Jesse Helms; Sam Nunn; Bob Dole (Dole was a cover story on the Masonic New Age Magazine as a 33rd Degree last year); Jim McClure; Charles Grassley; Bennett Johnson; John Stennis; Jim Exon; Jesse Helms; Quentin Burdick; John Glenn; Filtz Hollings; Lloyd Bentsen; Robert Stafford; Senator Simpson (R-Wyoming); Senator Byrd.

"Strangely, help came from other students -- a group of evangelicals whose lives showed evidence of spiritual fullness. Hatfield unobtrusively observed these students at every opportunity. He found their selfless attitude so appealing that he developed a casual friendship with Douglas Coe, one of the group's leaders. Coe, in turn, sought to make the "conversion" of Mark Hatfield a priority among the evangelical students.

Coe and others suggested that Hatfield read certain parts of Scripture for help in answering the disturbing questions from other students. Hatfield found the beginnings of an answer in the Book of Job . . . Hatfield believed that Job had an answer because of his unconditional commitment to serve God -- a commitment which gave him a basis of self-knowledge and knowledge of the world. Hatfield wanted such knowledge. . . ."

The year this all happened was 1953.¹²

Church Colson tells how Doug Coe came to Washington:

"As we talked on I learned that Doug had come to Washington with Senator Mark Hatfield, an old friend from their Willamette University days in Oregon. He now worked with the Prayer Breakfast group in Washington, of which former Senator Frank Carlson of Kansas had been the prime mover. I should have known Doug; he'd been around the Senate for years. I did not. Still I felt as if I'd known him always."¹³

Mark Hatfield has shown hostility in his correspondence to those fighting the New Age Movement:

*"I have read a good bit about the New Age Movement. My office has also had contact with Mrs. Constance Cumby [sic], who has become a somewhat notorious purveyor of information about the "Movement". Many legitimate Christian organizations which have based their future hope on the unification of all things in heaven and earth in Jesus Christ have been assumed to be a part of the Luciferian conspiracy because they embrace holistic health or responsible assistance to the world's poor. Certainly there are some diabolical forces at work in the world that must be understood with caution and awareness of the spiritual nature of the battle, but simplistic answers that paint everyone who has a positive vision with the same brush, are irresponsible."*¹⁴

Mark Hatfield has other New Age Movement affiliations. He serves on an arm of the Institute for Cultural Affairs (also known as the Order: Ecumenical or The Ecumenical Institute) related organization, the "International Exposition of Rural Development." Other North Americans serving on the International Board include the Hon. Florence Bayard Bird; Mr. Norman Jewison; Mr. George Manuel; Mr. Victor Rice; Mr. Douglas Roche; Professor Norma Walmsley; Hon. Lindy Boggs; Mr. Thomas Jefferson Coolidge, Jr.; Mr. Phillip H. Coombs; Hon. Millicent H. Fenwick; Most Rev. Patrick F. Flores; Dr. Robert E. Goheen; Mr. William L. Hensley; Fr. Theodore M. Hesburgh; Ms. Perdita Huston; Dr. Howard W. Johnson; Dr. George Kent; Mr. Glen Leet; Mrs. Mildred Robbins-Leet; Dr. Robert J. Marshall; Bishop James K. Mathews; Mr. Victor Menezes; Hon. Robert S. McNamara; Mr. William C. Norris; Mrs. May Rihani; Dr. John W. Sewell; Hon. Cyrus R. Vance; Rt. Rev. John T. Walker; Mr. E. Morgan Williams; Hon. Andrew J. Young [Mayor Young was just a speaker at John Denver's 1988 Windstar conference held in Aspen, Colorado]; and Mrs. Jean Young.¹⁵

He is openly affiliated with an even more openly New Consciousness type New Age Organization -- the Earth Society. Openly dedicated to new consciousness, new world order type pursuits, A very familiar list of names appears on the Earth Society Foundation letterhead. The American Committee members -- some appearing on the letterhead who are now deceased -- include Mark Hatfield. Others are Isaac Asimov, Julian Bond, Stewart Brand, Frank O. Braynard, David R. Browder, Rene Dubos (deceased), Paul R. Ehrlich, Luther H. Evans (deceased), R. Buckminster Fuller (deceased), Patrick Horsburgh, Richard H. Pough, Richard Register, Carl Sagan and Althea Youngman.

The background statement says:

12. Eells, Robert & Bartell Nyberg. *Lonely Walk: The Life of Senator Mark Hatfield*. Chappaqua, New York: Christian Herald Books, 1979. References to Wesley Granberg Michaelson are on pages 146, 189. References to Douglas Coe are on pages 27, 29-30, 74, 82. Wesley Granberg Michaelson's (former head of Sojourners) discernment is such that he called the Holy Order of Mans a Christian organization! That organization uses the Aquarian Gospel for their scripture readings!

13. Colson, Charles W. *Born Again*. Old Tappan, New Jersey: Fleming H. Revell Company, 1976: 133.

14. Hatfield, Mark. Letter to Ms. JoAnne Boies. 1 July 1983.

15. "International Exposition of Rural Development: Current Confirmed Global Advisory Board Members, March 17, 1983." IMAGE April 1983: 14-18.

The Earth Society Foundation was begun nearly ten years ago by the late Margaret Mead and its current president, John McConnell, in conjunction with internationally prominent leaders, including 33 Nobel Laureates. The Society's purpose was to further Earth awareness and protection, concepts evolving from Mr. McConnell and the others' efforts during the previous 20 years. Its first and ongoing activity, Earth Day, was initiated by McConnell in 1970. He strongly believed that while ritual and festival are a natural human vehicle for the statement of beliefs, all have been limited by partisan ideological, a religious or national overtones. EARTH DAY was intended as a rallying point which would be unassailable by any rational human being regardless of race or nationality: a global holiday dedicated to the care and protection of man's most prized -- and fragile -- shared possession, the planet Earth. It is believed that this holiday can obtain universal acceptance and bring global benefit.

Earth Day is celebrated annually at the time of the vernal equinox on the first day of Spring (March 20-21). Over the years the focal point of celebration has migrated to the United Nations in New York City, where at the precise moment of Spring's beginning the Peace Bell is rung by an internationally respected figure as a physical symbol of the day's spiritual festivity. At that moment many people in every continent join in silent reflection and meditation or prayer, dedicating themselves anew to the care of Earth."

The Earth Society Foundation has very interesting goals:

"The Earth Society Foundation is dedicated in all of its efforts to the awareness of our planet and to its nurture and care -- with fair benefits for everyone on earth [666 system?], through active participation in its Basic Plan [the plan?]:

1. Food, the Earth Care way. Assured nutritious and healthy food for everyone, or the means of obtaining it.
2. Homes, the Earth Care way. Habitable, convenient shelter. A homestead for every family.
3. Energy, the Earth Care way. Without pollution and without waste, to provide essential conveniences and economies in farming, industry, travel and homes, with recycling of used products.
4. Most importantly, Peace, the Earth Care way: Harmony, resolution of conflict, by identifying and supporting major areas of accord among nations and peoples -- in business, ethics and religion.

In addition to the four point program, Earth Society Foundation is hoping for a more tangible symbol -- a satellite "Star of Hope."

"To dramatize and assist the Earth Care Campaign, the Society is seeking support for its visible "Star of Hope", a satellite ultimately to be launched: This satellite will be a permanently updated and accessible data bank source for Earth Care projects in the future . . ."¹⁶

Isn't it wonderful that the New Agers are not working together intentionally? And isn't it even more wonderful that they are not in the Church! Oh, if you are still interested, I am selling quit claim deeds for a bridge spanning Brooklyn and Manhattan!

16. "Earth Society Foundation: Background and Earth Day Celebration." New York: Earth Society Foundation, 1988. Earth Society Foundation, 585 5th Avenue, New York, NY 10017. Phone (718)574-3059.

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